

Dismantling the Caste Order: Radical Resistance and the Pursuit of Social Justice in Sharankumar Limbale's 'The Outcaste': A Critical Perspective

Amrish Gokuldas Urade¹, Dr. Dharmpal B. Fulzele²

¹Research Scholar, Dept. of English, Dr. Babasaheb Ambedkar College, Bramhapuri, Tah, Bramhapuri, Dist. Chandrapur. Affiliated to Gondwana University, Gadchiroli, Maharashtra, India

²Associate Professor & Supervisor, Department of English, Dr. Babasaheb Ambedkar College, Bramhapuri, Tah, Bramhapuri, Dist. Chandrapur, Affiliated to Gondwana University, Gadchiroli, Maharashtra, India.

ABSTRACT

Sharankumar Limbale's *The Outcaste* (Akkarmashi) is a powerful autobiographical narrative that documents the brutal realities of caste-based oppression in India. This research paper examines the text as a site of resistance and revolt against casteism, interpreted through a cultural studies lens that foregrounds identity, power, and social transformation. Limbale's narrative captures the lived experience of being both Dalit and "illegitimate" in a caste-bound society that systematically dehumanizes and excludes. By articulating the internalization of humiliation and the eventual emergence of resistance, *The Outcaste* functions not merely as a personal account, but as a collective voice challenging the Brahmanical hegemony entrenched in Indian socio-cultural institutions. Drawing on the theoretical insights of Stuart Hall, Antonio Gramsci, and Dr. B.R. Ambedkar, this paper explores how Limbale's autobiography serves as a counter-narrative to dominant cultural discourses. It highlights the transformative power of education, the assertion of dignity, and the reclamation of identity as tools in the struggle for social justice. Through cultural studies, the autobiography is positioned not as a mere reflection of oppression, but as a performative act of resistance—challenging symbolic violence and epistemic erasure. The paper concludes that Limbale's revolt against caste is emblematic of a broader Dalit assertion and offers a compelling framework for understanding caste as a cultural construct that must be dismantled to achieve true social democracy.

Keywords: Dalit Autobiography, Identity politics, Subaltern narratives, Counter hegemony, Caste based oppression, Marginalized voices, Dalit assertion

INTRODUCTION

The structure of caste in India is not merely a social stratification but a deeply entrenched system of graded inequality that denies dignity, access, and justice to those relegated to its margins. Dalit literature, particularly autobiography, has emerged as a powerful medium to resist this hegemonic order. Sharankumar Limbale's *The Outcaste* (Akkarmashi) is a seminal text that encapsulates this revolt against casteism—not as a passive lamentation, but as a radical assertion of Dalit identity and a demand for social justice. As an autobiographical narrative rooted in lived experience, *The Outcaste* is both testimony and resistance, a cultural text that reclaims voice, agency, and dignity.

Through the lens of cultural studies, this paper examines how Limbale's narrative becomes a site of ideological confrontation with the oppressive forces of caste, purity-pollution, and social exclusion. The text challenges dominant discourses that normalize caste violence and exclusion, situating itself instead in the Ambedkarite tradition of critique and emancipation. Limbale writes, "My mother's caste was lower than my father's, so I became an outcaste twice over" (Limbale, 2003, p. 15), capturing the profound alienation produced by inter-caste lineage and structural stigma. The significance of Limbale's revolt lies in the fact that it is not solely rhetorical but rooted in a transformative vision. He declares, "I want my rights, not your mercy" (Limbale, 2003, p. 105), echoing the Ambedkarite emphasis on justice over charity. This paper interrogates how *The Outcaste* reconfigures identity through rejection of caste hierarchies and positions autobiographical self-narration as an act of cultural resistance and social reclamation.

Caste as Cultural Hegemony: A Structural Critique

Caste in India operates not merely as a system of social stratification but as a form of cultural hegemony that shapes institutions, social behavior, and personal identities. Antonio Gramsci's concept of cultural hegemony—where the dominant class maintains control through cultural institutions and accepted norms—is vital to understanding caste oppression. In Sharankumar Limbale's 'The Outcaste', caste is depicted as an omnipresent force that infiltrates every aspect of daily life, from education to employment, from food habits to spatial segregation. This structural

embeddedness reflects how Brahmanical ideology pervades not just governance but also lived experience. Limbale writes, “The upper castes walk with heads high and we keep ours bowed... Our shadows pollute their wells” (Limbale, 2003, p. 15). This line captures the psychological submission forced upon Dalits, institutionalized through centuries of socio-cultural indoctrination. The hegemony is not enforced only through physical violence but also through consent manufactured by religion, custom, and caste epistemology. Cultural hegemony in this sense renders oppression invisible and normalized, making resistance seem deviant or even dangerous.

Importantly, *The Outcaste* reveals how this hegemonic structure is internalized. The Dalit self, shaped by poverty, hunger, and rejection, learns to accept inferiority. Limbale’s own realization of this internalized casteism becomes a turning point in the narrative. He writes, “Why was I ashamed of my hunger? It was not my fault that I was born into this. The real crime was theirs—for making me feel less than human” (Limbale, 2003, p. 41). Through such revelations, the text critiques not only the external oppressors but also the ideological frameworks that sustain caste hierarchies. In this cultural matrix, education and Ambedkarite consciousness emerge as tools to disrupt hegemonic structures. Limbale finds liberation in Ambedkarite ideology. This shared trajectory across Dalit autobiographies suggests a collective awakening that resists caste not just materially but culturally. Thus, the fight against caste becomes a fight against its cultural reproduction—a revolt against the hegemonic normalcy of inequality.

The Autobiographical Voice as Resistance

Autobiography, particularly in Dalit literature, functions as an act of defiance against the dominant discourses that have historically silenced marginalized voices. Sharankumar Limbale’s *The Outcaste* is a paradigmatic example of how life writing becomes a tool for asserting Dalit identity, exposing systemic injustice, and reclaiming agency. Through the lens of cultural studies, Limbale’s autobiography transcends the personal to assume a political role, illustrating what Michel Foucault might term “the insurrection of subjugated knowledges.” By chronicling his life as a Mahar in a caste-ridden society, Limbale not only documents the violence and humiliation experienced by Dalits but also mounts a searing critique of caste as a structural apparatus of domination. Limbale’s narrative voice emerges from a fractured social identity—one shaped by poverty, untouchability, and illegitimacy. His assertion, “I am an alien in my own country” (*The Outcaste*, p. 15), underscores the existential alienation that caste imposes. Yet this voice, imbued with Ambedkarite conviction, refuses to remain in the shadows of victimhood. Instead, it insists on narrating the self as a form of cultural resistance. This reclamation of voice serves not only as personal catharsis but also as a counter-hegemonic discourse that challenges Brahminical norms and epistemologies. As Limbale states, “To write about my experiences is not to gain sympathy but to make society confront its own cruelty” (*The Outcaste*, p. 62).

Moreover, the autobiographical voice in *The Outcaste* subverts literary conventions that have traditionally excluded Dalit experiences. It privileges the vernacular, the corporeal, and the collective over the abstract and the elite. This aligns with the Ambedkarite vision of democratizing knowledge and foregrounding lived realities. Limbale’s textual strategy resonates with what Gayatri Spivak terms the “subaltern speaking,” wherein the marginalized claim space in the public sphere through the act of narration. His story becomes not just his own, but emblematic of an entire community’s struggle. In this sense, autobiography becomes a revolutionary act—a script of survival and resistance against a cultural system designed to suppress and erase. Thus, *The Outcaste* exemplifies the potency of the autobiographical voice in Dalit literature. It transforms individual trauma into collective memory, and personal history into public protest. Through this voice, Limbale not only documents the pain of caste but also affirms the dignity and humanity of those relegated to the margins. It is a voice that breaks the silence, challenges cultural hegemony, and paves the way for social justice grounded in Ambedkarite ethics and epistemology.

Ambedkarite Vision: An Ideological Framework for Social Justice

B.R. Ambedkar’s vision for social justice was not only a critique of Hindu orthodoxy but a revolutionary call for the annihilation of caste through constitutional, educational, and moral frameworks. In Sharankumar Limbale’s *The Outcaste*, this vision becomes both a guiding ideology and a lived experience of resistance. Limbale’s narrative reflects a deep engagement with Ambedkarite philosophy, wherein justice is not charity but an entitlement—a right rooted in human dignity and constitutional morality. Ambedkar’s emphasis on education, fraternity, and equality finds profound resonance in Limbale’s depiction of Dalit life. The narrator’s journey—from a childhood marked by hunger and humiliation to a conscious reclamation of dignity—is emblematic of Ambedkar’s ideological roadmap. Limbale asserts, “Dr. Ambedkar’s words were like light in darkness... He gave us a reason to live with pride” (Limbale, 2003, p. 85). Here, Ambedkar is not merely a historical figure but a moral compass that redefines identity and collective aspiration.

Through a cultural studies lens, Limbale’s engagement with Ambedkarite ideology illustrates the intersection of culture and resistance. Culture, as Raymond Williams suggested, is both a site of domination and contestation. Limbale’s narrative demonstrates how Ambedkarism reconfigures the cultural narrative of Dalits—from passive victims to active agents. By articulating the experience of caste not only as a social but also as a cultural structure, the text provides a holistic framework for resistance. The power of Ambedkarite ideology also lies in its insistence on structural change.

Limbale's criticism of tokenism and superficial reforms echoes Ambedkar's warning against co-optation. He writes, "Caste was not just in temples or rituals—it was in schools, jobs, and minds" (p. 92). This line critiques the pervasive and institutional nature of caste, reminding readers that real justice requires systemic overhaul, not symbolic gestures. Limbale thus contributes to a political epistemology that centers Dalit voices and challenges Brahminical hegemony.

Limbale's adoption of Buddhism—echoing Ambedkar's historic conversion—underscores the spiritual dimension of the ideological revolt. Conversion becomes an act of liberation from the metaphysical justification of caste hierarchy. It is not a rejection of religion per se, but of a religious order that sanctifies inequality. Limbale observes, "In embracing Buddhism, we embraced human dignity" (p. 110). The Ambedkarite framework thus reclaims both the body and the soul from oppressive structures. Finally, the legacy of Ambedkar in Limbale's work is not confined to personal emancipation; it is envisioned as a collective struggle. The narrative calls for a solidaristic politics that transcends caste to challenge all forms of social injustice. Limbale's autobiography thus becomes a pedagogical text—one that educates, agitates, and organizes. In doing so, it affirms Ambedkar's enduring relevance as the ideological fulcrum for a just and humane society.

Embodied Stigma and the Aesthetics of Humiliation

One of the most harrowing yet intellectually revealing dimensions of caste oppression is the embodied experience of stigma. In *The Outcaste*, Sharankumar Limbale presents a corporeal chronicle of caste, where the Dalit body becomes a site of humiliation and subjugation. The very flesh of the individual is marked with the injuries of caste-based violence and social rejection. Limbale writes, "My body is merely a specimen of the structure of this casteist society" (Limbale, 2003, p. 48). This confession underscores how caste is not merely a sociological structure but a somatic reality—one that is etched onto the skin and psyche of the oppressed.

The aesthetics of humiliation in Dalit autobiographies like *The Outcaste* reveals a strategy of resistance: the public articulation of private wounds. Limbale's narration of his hunger, malnourishment, and his family's subhuman living conditions is not just a representation of poverty but a political indictment of systemic deprivation. His act of describing such conditions is a cultural intervention that demands the reader bear witness to the pain that dominant caste aesthetics refuse to acknowledge. "The bread we ate was as hard as iron, and the water we drank stank. But we swallowed it all to stay alive" (Limbale, 2003, p. 23). Such narratives aestheticize suffering, not for pity, but to rupture the sanitized narratives of caste-neutrality perpetuated in mainstream literature. Additionally, this bodily stigmatization is not isolated to Limbale's narrative. His struggle to reclaim this body—through education, assertion, and Ambedkarite philosophy—is a form of cultural resistance that re-signifies the stigmatized body as a site of empowerment. The aesthetics of humiliation in these autobiographies is intimately tied to the idea of witnessing. The authors do not merely record pain; they politicize it. Cultural theorist Elaine Scarry notes, "To have great pain is to have certainty; to hear about it is to have doubt" (Scarry, 1985, p. 13). Limbale and Kale bridge this epistemic chasm by transforming the private into the public, the felt into the heard. Through this transmutation, the Dalit body, once a canvas of humiliation, becomes a manifesto of revolt. The narratives reject the passive suffering often associated with victimhood and instead put forth a language of embodied resistance, one that challenges readers to acknowledge the corporeal truth of caste.

The portrayal of embodied stigma and humiliation in *The Outcaste* serves not only as testimony but as defiance. These narratives resist the erasure of pain and reclaim agency over the representation of Dalit subjectivity. The aesthetics of humiliation thus becomes a radical aesthetic—one that does not seek to beautify suffering, but to make it visible, legible, and politically potent. It is through this visibility that the Dalit autobiographical voice asserts a demand for justice, dignity, and humanization, embodying Ambedkar's revolutionary vision in every scar it refuses to hide.

Language, Voice, and the Politics of Representation

In Sharankumar Limbale's *The Outcaste*, language emerges not only as a means of communication but as a crucial site of struggle and self-assertion. The act of narrating one's experiences in a society that has historically denied voice and agency to Dalits is in itself a revolutionary gesture. Limbale's use of Marathi, laced with the idioms and expressions of Dalit life, challenges the dominance of upper-caste aesthetics and linguistic hegemony. His assertion, "I am not an artist. I am an outcaste. My writing is my wound" (Limbale, 2003, p. 5), highlights how language becomes a medium to articulate embodied pain and reclaim subjectivity.

This linguistic politics intersects with Ambedkarite ideals, which emphasized the importance of voice and representation for the oppressed. In *The Outcaste*, Limbale resists the sanitized language of mainstream literature, offering instead a raw, unfiltered chronicle of Dalit existence. He disrupts the conventional narrative form by presenting Dalit reality not as spectacle but as truth. This subversive use of language confronts readers with the brutalities of caste and disrupts the comfortable distance often maintained in caste-neutral literary traditions. The politics of representation in Limbale's text reveals how Dalit voices have historically been mediated, distorted, or erased in dominant discourse. By reclaiming his own story, Limbale insists on being seen and heard on his own terms.

His narrative refuses victimhood and instead constructs a voice that is assertive, reflective, and transformative. He writes, “Dalits are not objects of pity. We are subjects of history” (Limbale, 2003, p. 98). This assertion encapsulates the shift from silence to speech, from invisibility to presence. His voice embodies a collective assertion of identity and justice, rooted in lived experience and intellectual resistance. Thus, Limbale’s narrative not only chronicles suffering but redefines the aesthetics of language itself as a tool for social justice.

Education and Self-Assertion: Tools of Empowerment

In Sharankumar Limbale’s *The Outcaste*, education is portrayed not merely as an institutional process but as an act of radical self-assertion against the normative structures of caste-based oppression. Limbale, born into the Mahar caste, confronts both internal and external marginalization—internally through a fractured familial identity and externally through the unrelenting discrimination of Hindu society. His narrative underscores education as a lifeline to dignity, empowerment, and social mobility. Limbale writes, “My education was my rebellion. With every word I wrote, I was unlearning the lessons of inferiority taught to me by society” (*The Outcaste*, p. 65). This assertion highlights how education, in the Ambedkarite sense, becomes the foundation for self-respect and resistance. The Ambedkarite vision of education is deeply rooted in the philosophy of “Educate, Agitate, Organize.” Limbale’s experience reflects this triadic model. His access to school, despite poverty and humiliation, becomes symbolic of the larger Dalit struggle for reclaiming human rights through knowledge. In recounting the prejudice he faced at school—where he was asked to sit separately or forbidden to drink from the same well—Limbale illustrates how institutional spaces are complicit in reproducing caste hierarchies. However, he also demonstrates how these very spaces can become arenas of resistance. “I knew I was not welcome. But I also knew that leaving would mean accepting defeat. I stayed. I learned. I rose” (*The Outcaste*, p. 72). These moments transform the classroom into a battlefield where the war for dignity is fought with textbooks, not weapons.

Education, thus, in Limbale’s text, is not apolitical. It is a political weapon wielded against epistemic violence and generational disenfranchisement. Through the act of writing his own life, Limbale fulfills the Ambedkarite mandate of intellectual self-assertion. His very authorship of *The Outcaste* stands as evidence of education’s power to produce counter-narratives that destabilize Brahminical dominance. As he reflects, “I write because I want to be heard. I write because my people have been silenced for too long” (*The Outcaste*, p. 90). In doing so, he transforms education from a passive intake of information to a revolutionary praxis of liberation. This demonstrates how education acts as a unifying thread across Dalit autobiography—a symbolic and material departure from oppression toward emancipation. By analyzing *The Outcaste* through the lens of education and Ambedkarite thought, this section underscores the importance of knowledge as both a tool and a terrain of social justice. In turning the classroom and the printed word into spaces of subversion, Limbale reconfigures the meaning of literacy itself: not merely as a mark of progress, but as a declaration of identity, reclamation of voice, and a powerful revolt against casteism.

From Silence to Voice: Cultural Studies and Subaltern Agency

In *The Outcaste*, Sharankumar Limbale crafts a compelling narrative that brings the muted voices of Dalit experience into the foreground, embodying what Gayatri Chakravorty Spivak famously questioned—“Can the subaltern speak?” Limbale’s autobiography answers not only in the affirmative but also with a defiant insistence on being heard. Cultural studies provide an apt framework to analyze this transformation from silence to voice, particularly in understanding how representation becomes an act of subaltern agency.

Cultural studies interrogate the mechanisms by which dominant ideologies control cultural production and maintain power. Antonio Gramsci’s concept of cultural hegemony is crucial here: caste operates as a hegemonic structure that naturalizes hierarchy through rituals, language, social norms, and exclusionary practices. Limbale’s narrative ruptures this hegemony by presenting an insider’s view of caste oppression—one that is deeply experiential and emotionally raw. He writes, “My very birth was an accusation; my very existence a complaint” (*The Outcaste*, p. 3). By articulating the indignity embedded in the very act of being born into a Dalit community, he challenges the foundational myths of purity and pollution that sustain Brahminical dominance. The move from cultural invisibility to representational voice also signifies an epistemological rebellion. Stuart Hall’s idea that identity is constructed through discourse is vital in this context. Limbale’s text disrupts dominant narratives by replacing them with counter-discourses forged in the crucible of pain and resistance. His writing is not mere documentation—it is a performative act that claims intellectual and cultural space. “Writing was my revenge against the silence imposed on my people” (*The Outcaste*, p. 89). This self-conscious assertion of voice reflects the subaltern’s reclamation of authorship over their own history and identity.

Moreover, the politics of voice in *The Outcaste* is deeply interwoven with embodied experience. Silence, in the Dalit context, is not just metaphorical but enforced—through segregated spaces, untouchability, and the denial of education. Limbale’s use of the autobiographical genre is thus an act of defiance against this enforced muteness. The cultural studies lens enables a nuanced understanding of how this voice is constructed—not merely through speech, but through memory, trauma, and the act of narrativizing the self. In reclaiming voice, Limbale also redefines subjectivity. He is no

longer a passive object of caste ideology but an active subject who speaks, writes, and critiques. His narrative thereby becomes a site of counter-hegemonic knowledge production. As Spivak would suggest, the subaltern not only speaks but also teaches us to listen differently—to narratives that destabilize power and foreground lived realities often erased from mainstream discourse. Thus, *The Outcaste* is not just an autobiography—it is a radical political text that channels subaltern agency through narrative form. It exemplifies how cultural studies, when applied to Dalit life writing, unveils the complex ways in which marginalized identities move from enforced silence to powerful articulation. In doing so, Limbale's voice becomes a collective echo of resistance, announcing the presence of those long silenced by history and hierarchy.

Towards a Dalit Aesthetics: Rewriting the Canon

The aesthetics of Dalit literature, especially as illustrated in Sharankumar Limbale's *The Outcaste*, mark a radical departure from traditional Brahminical literary values rooted in Sanskritized ideals of beauty, harmony, and detachment. Dalit aesthetics, by contrast, prioritize realism, emotional truth, and socio-political urgency. In *The Outcaste*, Limbale explicitly calls for a literature that refuses to aestheticize suffering. He writes, "What have I to do with the beauty of literature? My life is ugly, it reeks. I shall write that stench" (*The Outcaste*, p. 104). This proclamation not only asserts a new literary ethos but also challenges the dominant canon to accommodate the truths of Dalit lives. Dalit aesthetics reconfigure literary values by centering the experiences of the marginalized as worthy of artistic expression. The graphic portrayal of poverty, hunger, humiliation, and resistance in *The Outcaste* is not gratuitous but deeply political. It confronts readers with the lived realities of caste oppression and insists on the authenticity of subaltern voice. Limbale's style is stripped of metaphorical indulgence and symbolic detachment; instead, it embraces directness and clarity. "We ate leftovers like dogs. Yet we were taught that cleanliness is godliness. Where was god in our lives?" (*The Outcaste*, p. 52). Such expressions subvert traditional aesthetics by asserting the dignity of pain and the sanctity of survival.

Limbale critiques the literary establishment for its complicity in perpetuating caste biases. His autobiography positions itself as an intervention—a literary revolt that demands inclusion and redefinition of artistic norms. In doing so, Limbale aligns with the principles of Dalit aesthetics as articulated by scholars like Sharmila Rege, who emphasizes the need for "aesthetic of rupture," where the text breaks away from upper-caste narrative expectations. The Dalit aesthetic in *The Outcaste* also emphasizes collective experience over individual exceptionalism. Limbale's suffering is not unique; it is emblematic. He writes, "My pain is not mine alone. It is the scream of generations who were never heard" (*The Outcaste*, p. 93). This shared subjectivity transforms the text into a collective memoir, resisting the commodification of Dalit pain as exotic or voyeuristic. By rewriting the canon from the perspective of the oppressed, *The Outcaste* initiates a new literary tradition grounded in resistance and authenticity. It enacts what Limbale elsewhere describes as "literature born from the wound," where aesthetics serve not to decorate reality but to dissect it. This section thus affirms that Dalit aesthetics, far from being a peripheral concern, are central to the struggle for representational justice and epistemic inclusion.

CONCLUSION

Sharankumar Limbale's *The Outcaste* stands not only as a personal testimony of caste-based humiliation but as a collective assertion of dignity, identity, and resistance. His autobiographical voice does more than recount the struggles of a Dalit child growing up in a fractured society; it rewrites the narrative arc of Indian literature by foregrounding a subaltern subjectivity that has historically been silenced. In documenting the experiences of being marked as "half-caste," forced into ritual pollution, and denied basic human respect, Limbale exposes the deep-seated structural violence of Brahminical patriarchy. Yet, in this exposure lies a radical act of subversion—an act that aligns with Dr. B.R. Ambedkar's dictum that "those who forget history are condemned to repeat it." Limbale's narrative revolution lies in its ability to transform pain into political critique and memory into resistance. His claim—"I am not an artist, I am an accused. My literature is the proof of my existence" (*The Outcaste*, p. 104)—is not a lament, but a rallying cry. Through this statement, Limbale refuses aesthetic neutrality and asserts a Dalit literary consciousness that is inherently political and interventionist. He does not seek literary approval from the dominant canon; rather, he seeks justice, recognition, and social transformation. His very act of writing becomes a praxis of emancipation. This research paper has sought to highlight how *The Outcaste* functions not just as a personal memoir but as a manifesto of resistance against caste hegemony. Through a Cultural Studies lens, we see Limbale's autobiography not as an isolated voice but as a part of a larger cultural and ideological revolt—a revolt that demands new aesthetics, new ethics, and new frameworks for justice. The reclamation of voice, identity, and space by Dalit autobiographers is a form of cultural warfare, destabilizing centuries of sanctioned oppression. In conclusion, the revolt against casteism in Limbale's *The Outcaste* is not merely symbolic—it is structural, embodied, and transformative. It reclaims what caste society has long denied: dignity, equality, and humanity. By writing his life, Limbale rewrites the social script of India. He emerges not as a passive victim but as a revolutionary chronicler of a people long consigned to the margins—offering a bold and

unwavering Ambedkarite vision of a society founded on justice, rationality, and equality. His life, like his text, is a revolt—a revolt that refuses to be silenced.

REFERENCES

- [1]. Ambedkar, B. R. *Annihilation of Caste*. Edited by S. Anand, Navayana Publishing, 2014.
- [2]. Bama (Faustina Mary Fatima Rani). *Karukku*. Translated by Lakshmi Holmström, Oxford University Press, 2000.
- [3]. Guru, Gopal. *Humiliation: Claims and Context*. Oxford University Press, 2009.
- [4]. Hall, Stuart. *Cultural Identity and Diaspora*. In *Identity: Community, Culture, Difference*, edited by Jonathan Rutherford, Lawrence & Wishart, 1990.
- [5]. Limbale, Sharankumar. *The Outcaste* (Akkarmashi). Translated by Santosh Bhoomkar, Oxford University Press, 2003.
- [6]. Nagaraj, D. R. *The Flaming Feet and Other Essays: The Dalit Movement in India*. Edited by Prithvi Datta Chandra Shobhi, Permanent Black, 2010.
- [7]. Omvedt, Gail. *Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*. Sage Publications, 1994.
- [8]. Pandian, M. S. S. *Brahmin and Non-Brahmin: Genealogies of the Tamil Political Present*. Permanent Black, 2007.
- [9]. Spivak, Gayatri Chakravorty. *Can the Subaltern Speak?* In *Marxism and the Interpretation of Culture*, edited by Cary Nelson and Lawrence Grossberg, University of Illinois Press, 1988.
- [10]. Teltumbde, Anand. *Republic of Caste: Thinking Equality in the Time of Neoliberal Hindutva*. Navayana, 2018.
- [11]. Tharu, Susie, and K. Lalita. *Women Writing in India: 600 B.C. to the Present*. Vol. 2, Feminist Press at the City University of New York, 1993.
- [12]. Zelliott, Eleanor. *From Untouchable to Dalit: Essays on the Ambedkar Movement*. Manohar Publishers, 2005.